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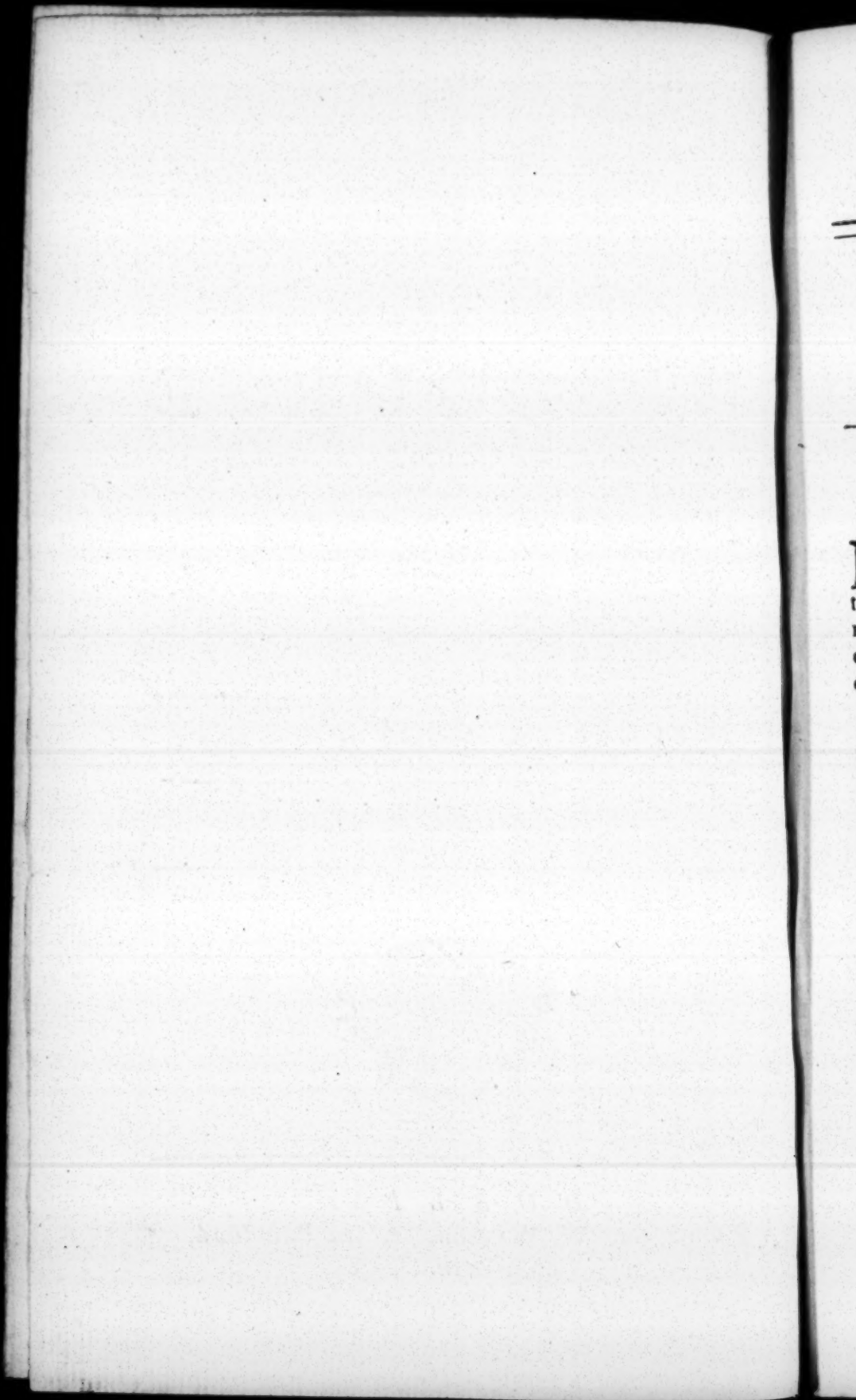
AN
EXTRACT
FROM A
DISCOURSE
ON
HUMILITY.

By FENELON, *Archbishop of CAMBRAY.*

Translated from the French.



D U B L I N :
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J O H N i. 19.

— *The Jews sent Priests and Levites from Jerusalem, to ask him, who art thou?*

IT seems that the Zeal and Austerities of St. *John* had made a great Impression on the Jews, since they imagined he might be their Messiah; and to remove their Doubts, they depend on his own Account of himself; and depute a solemn Embassy to consult him upon this Question.

This Confidence which the Jews testified to St. *John* shewed no less Esteem for him than the Opinion they had conceived of him did; if they must have an high Idea of his Merit, to suppose that he was the Messiah, they must have an high Idea of his Wisdom and Probity to make him Judge in his own Cause, and to dispose the wisest amongst them to submit to his Decision in an Affair of that Importance. But the more Esteem they testify by this Proposal, the more doth his Humility appear in his Answer; since far from being dazzled by these Marks of extraordinary Respect, he rejecteth all the pompous Titles they would give him; he will not pass for *Jesus Christ*, nor for *Elias*, nor even for a Prophet, he only answers to the Questions of the Jews, that he is not what they imagine: and if he is obliged to take a Title which justifieth his Mission, and shews the Right he had to teach the People, he conceals his Titles of Apostle, Prophet, and Angel, which are given him in Scripture, and assumes none but this: *I am*

the Voice of one crying in the Wilderness, prepare ye the Way of the Lord, as if he had said, I am to publish the Greatness of *Jesus Christ*, therefore I am the Voice; but I am nothing in myself, but a little beaten Air, a Noise which hath no Body, a Sound which hath neither Solidity nor Substance, and which perisheth, and is annihilated as soon as it hath expressed the Idea of which it is a Sign. *I am the Voice.*

To this doth *He* reduce all his Qualities, and Functions, who was declared to be the greatest of all Men by *Jesus Christ* himself: *St. John* adds, that there will come another Baptism much more excellent than his, that there will come another Person to whom he is Unworthy to perform the lowest Instances of Service. *

You see that this preacheth and teacheth Humility to us, of which this great Saint gives so astonishing an Example; Humility is the first Step we must take in embracing Christianity, as it was the first step which *Jesus Christ* took, when he came into the World he had made and which knew him not.

Humility is the Character of Christianity, and the most evident Mark of being one of God's Elect; it is the Source, Original and Guardian of all Virtues, and without which we cannot enter into the Kingdom of Heaven; yet it is despised, little practised, scarce known by those who call themselves Christians.

That I may be so happy as to give some Sentiments of this Virtue to my hearers, we must each of us implore God's Holy Spirit to this Effect. I confess that Humility seems difficult, that we must do Violence to our Inclinations, to consent to the Practice of it; Humility is so pure, so disinterested in its Views, that self-love cannot relish them; but whatever Bugbears we may raise to resist the Practice of this Virtue, how contrary soever it may be to the Maxims and Fashions of the World, we may depend upon it so much the more we stand in need of it, to assist us against the Delusions of the World, deliver us from its Miseries and secure eternal Happiness to us; for
Humility

* *St. John*, c. i. v. 23.

Humility only contradisteth our Inclinations to rectify them, and undeceiveth us in relation to the deceitful Pleasures of this Life, in order to ensure us Reality of Happiness in the next.

There are three Inclinations in Man which Humility resisteth ; a Desire to aggrandize, to enrich, and to assume all to ourselves.

We all know the Force of those Inclinations, and what Trouble we take to satisfy them ; it seems that Humility would destroy them, and that makes us so much afraid of it. Man is ambitious, Humility lowers him ; Man would enrich himself at the Expence of all about him, Humility restraineth this Inclination ; Man would assume, Humility sheweth him that of himself he hath nothing.

But it is happy for us, and should quiet our Fears, that Humility, by lowering, raises us, by stripping, enricheth us, and, by annihilating, gives us a new Being. Be not therefore frightened at Humility, since by a Prodigy this Virtue is the Principle of true Greatness, this Disinterestedness an inexhaustible Fountain of Riches, and this Self-annihilation the Way to enter into a supernatural and divine Life.

Christian Perfection is sometimes represented to us under the Figure of an Edifice, and as an Architect proportioneth the Depth of his Foundation to the Elevation of his Building ; so in like Manner as we would rise in Virtue, we must sink into true Humility. You would be great, begin by making yourself little ; for it is the only Way to arrive at Greatness : You aim at Perfection and the most sublime Virtues, consider first to lay a Foundation for this spiritual Edifice, for every Building there must be a Foundation, a slight one serveth a Cottage, but when we raise great Edifices, such as Churches, Towers, and Palaces, which are to be of an extraordinary height ; we dig very deep in the Earth, because a moderate Foundation could not support such exalted Edifices. Thus Humility being the Basis of Christianity, we shall never have any Virtue, nor any Degree of Holiness if we are not humble ; and if we hope to rise to the Greatness which our

Religion proposeth to us, it must be by profound Humility, which must be constant and solid. To enter more profoundly into this Truth, let us consider the Greatness to which a Christian may aspire; if we reason from earthly Things, what can we wish for more to aggrandize ourselves in a Kingdom, than free Access to the King, to be in his Favour, and so much consulted by him, that he will treat us as he doth himself. Is not this the Height to which Fortune can raise a Favourite. Vain Greatness in truth since it is a worldly Greatness which endeth with Time, therefore cannot give a true Idea of Christian Greatness; however, it will help us to conceive, that we can desire nothing more sublime, than to have free Access to God, to be agreeable to him, and to become like him in some Degree: By this you will easily be convinced that the self Abasement to which Humility leads us, is the Principle of true Greatness; since Familiarity, Friendship, and Resemblance to God are the Effects of it: Judge then after this, whether such Advantages should not content our Ambition, or whether we have any higher Dignity to wish for. First, Humility familiarizes us with God, gives us free Access to him: who could have imagined it? Had *He* not told us by his Prophet that his Ways are not as our Ways. Persuaded as we are of his Majesty and Excellence, should we not imagine, that in order to approach him, we ought to raise our selves to all that appears great and most considerable amongst Men? However, St. *Augustine* teacheth us a direct contrary Road to God; God is great, God is elevated, said this great Saint; however if you elevate yourself, you will find yourself very far from him; if you humble yourself he will descend instantly, and you will find him near you. The more Pains you take with yourself to become humble in every Instance, to bear the Contempt of Men, to give Way to them upon all Occasions, the more Access will you have to God, the higher will you rise in *his* Favour, who resisteth the proud, and giveth Grace to the humble; but on the contrary
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those Men who cannot bear the least Indignity, who only think of rising in the World, and of being esteemed ; the more they suppose themselves rising amongst Men, the lower do they sink before God ; they must not hope for Familiarity with him : If in Prayer he communicateth himself to Men, it is to the humble and not to the proud. We complain sometimes that we make no Progress in this Exercise, that we lose our Time in it, that we have continual Wanderings of Thought and Coldness, that God doth not make us taste the Sweetness which he gives to others ; let us examine ourselves, whether it may not be our Pride which obligeth God to reject us. Are we not too eager to gain the Esteem of those we converse with ? Do we not feel an excessive Uneasiness when they contemn us ? or say any disobliging Thing to us ? or when we hear that People speak ill of us ? If you aspire to a Familiarity with God, and to communion with him, which we may have in Prayer, humble yourself, love Mortifications, renounce all Sentiments of Vanity, and God will communicate himself to you in Prayer and make you taste inestimable Sweetness in it ; it is the same Reason which usually preventeth our being heard, and obtaining of God the Graces that we ask of him. The inspired King thus prays, humble thyself, O Lord, to listen to my Voice, and grant my Prayer. St. *Augustine* answereth him, God will humble himself to listen to us, if we do not raise ourselves by our Pride ; when we pray as the Publican in the Gospel, who, sensible of his baseness, durst not lift up his Eyes to Heaven : God never fails to hear us but when we present ourselves before him with Assurance ; if we are full of ourselves, ready to declare our own Praises, proud of the Good that we think we have done, and apt to despise all others as the Pharisee did ; God will not hear us, he will not listen to our Prayers, he will withdraw himself, and be far from us, and the Reason is clear ; all Familiarity is founded in Friendship, we do not love to converse with those who displease us, we do not trouble ourselves to listen to them, or grant their Requests : Thus as all proud
People

People are displeasing to God, we must not be surprised if God rejecteth their Prayers : On the contrary, he draweth near to the humble, he is pleased to listen to them, he giveth himself familiarly to them, because he loveth them, and that they are agreeable to him ; humble yourselves therefore that God may exalt you.

The second Advantage of Humility is, that it rendereth us pleasing in the Sight of God.

This Virtue is so strongly recommended in the holy Scriptures, that there is scarce a Page which doth not furnish us with Proofs of it. What a Happiness to be loved by God ! What an Advantage ! Should it not comfort us for all the Mortifications to which Humility may expose us ; you say you cannot bear such an Affront, nor pardon the Author of such a Scandal, you fear it will injure your Reputation, and prevent the Esteem which People would otherwise have for you. This Thought chagrins you, throws you into Trouble and Anxiety, Rage and Anger possesses you, but if you calm these Emotions and permit yourself to be conducted by the Sentiments which Humility inspireth, you will find that this Dishonour, this Mortification, this Contempt, if you make a good Use of them, will make you agreeable to God ; it will perhaps deprive you of the Esteem of your fellow Creatures, but it will gain the Esteem of the Creator ; the World may think lightly of you, but you will be more considerable in Heaven, perhaps you will be laughed at, rallied, or insulted, but God will have more Care, more Tenderness and Friendship for you ; will not this Exchange be advantageous to you ? Have you a Right to complain and to give Way to such violent Transports ?

Let us apply this self Examination to the most retired Christians, to the Motions of Vanity which may insensibly steal into the Hearts of pious and exemplary People : There are amongst these, some who
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having retired from the World still desire its Esteem, and cannot bear to be forgotten by it; or that People should shew them any Instance of Contempt: They pique themselves upon their Goodness, Experience, Capacity, Conduct, by which they pretend to be distinguished from others, and still hold to the World by Reputation: But these are dangerous Sentiments and will not be admitted by you, whilst you are convinced that Nothing can make you so agreeable to God as Humility, and that what is highly esteemed amongst Men is Abomination in the Sight of God: Important Truth, that is as terrible, as unattended to by the World, and which cannot be thought of but with Terror: For all that is great, pompous, dazzling amongst Men, is not of God but of the World. *Jesus Christ* himself saith, so, therefore it is impossible to call it in question, that all that is esteemed by Men is Abomination in the Sight of God. *Luke xvi. 15.* Now if we were thoroughly persuaded of this, should we not be content when we find ourselves despised? Dare we wish for Greatness? Shall we not count ourselves happy when we enjoy Nothing that the World esteemeth? Earthly Riches, temporal Dignities, sumptuous Palaces, magnificent Attendants, with all that is brilliant upon Earth: Let the Men of the Age seek after you, and Pagans idolize you: Let Worldlings sigh for you, you have Nothing which should touch the Heart of a Christian, having learned from the Mouth of his divine Master, that you are Abomination before him. A Christian is far from being charm'd with your vain Appearances; never will he esteem you; never will he seek after you. And if the State of Life in which God had placed him, shall require some Marks of human Greatness; he will consider them with Indifference on the Sentiments of that holy Queen, whom the Providence of God raised to the Crown of Persia for the Preservation of her People; but who in the Midst of her Greatness preserved so much love for her humble Condition, that she sighed to see herself adorned with a Diadem. Thou knowest, said she to God, the Necessity to which thy Providence

hath

hath reduced me, I detest this Mark of Glory. This Jewels will condemn many Christians. How important is it, that we should inspire such Sentiments early into the tender Minds of those whose Education is entrusted to our Care ; how amiable would a Christian Virgin render herself in the Eyes of God, if when obliged by her Rank or the Will of her Parents to make use of expensive Ornaments, she should do it with regret ; but on the contrary it is they who press, who solicit, who constrain their Parents against their Inclination, to satisfy their Vanity, and suppose by this Means to gain the Esteem of the World, in which however they seldom succeed : But be that as it will, they render themselves abominable before God ; whereas, had they contented themselves with a just Moderation in their Expence, despising these vain Ornaments, and giving to the Poor their superfluous Expences, and not desiring the Esteem of Men, they would please him whom they were made to please : Let us add to this a third Advantage of Humility that besides conciliating God's Favour to us, we have the Honour of resembling him by this Virtue. *Haman* could imagine Nothing more glorious for himself than to be like *Abasuerus* ; and this Prince having asked what he should do to honour a Subject in the highest Degree ? this Man, one of the proudest that ever existed, supposing himself to be that Person, advised that he whom he determined to honour, should be dressed in his royal Robes with the Diadem on his Head, mounted on the King's Horse, and in this State, led thro' all the Streets and publick Places by the most honourable Prince of the Court, who should proclaim aloud, that thus shall be the honoured whom the King delighteth to honour : We know that he was disappointed and that this Honour was conferred on his Enemy.

Now we certainly know, that what human Pride aspired to as most pompous, we may attain by the deepest Humility : If the Persian King could not more honour his Favourite, than by making him resemble himself, *Jesus Christ*, being our Sovereign Monarch, the greatest Honour that we can aspire to, is to be treated
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and dressed like him : And since he wore no Diadem but his Crown of Thorns, no Royal Robes but the Scarlet put on him in derision by *Herod* and the Soldiers, since he led a poor and a mortified Life, flying from Shew and the Esteem of Men, bearing with admirable Patience, the Wrongs and Injuries of Men ; it is an Advantage to us to resemble him in this State when he pleaseth to call us to it : Then we may truly say, thus shall he be honoured, whom the King delighteth to honour. Apostles of *Christ*, thus ye thought. The Apostles rejoiced that they were counted worthy to suffer Shame for his Name ; it was the highest Honour that God could grant them thus to resemble his Son their King and Sovereign.

A Desire of becoming like unto God occasioned the fall of Angels, and of the first Man ; because they would *elevate* themselves in order to obtain this Resemblance. I will mount upon the Throne said Lucifer and make myself like the Most High, and at the same Time his Pride hurled him to Hell with the third Part of the Angels of Heaven ; he inspired our first Parents with the same Desires : Ye shall be as God, said he, knowing Good and Evil, or in other Words ; you shall share in the Excellence of divine Knowledge ; and they having yielded to the Temptation, were banished from Paradise, and condemned with their Posterity to all the Miseries we now suffer.

God whose Goodness is infinite, hath willed to turn us from this dangerous Ambition ; he hath willed to prevent this Desire of being like unto him, from becoming as fatal to us as it was to the Devil and our first Parents. He hath pleased to act in such a Manner, that this Desire may give us a Bent and Inclination to Humility : It is for this that the Son of God coming into the World, hath sought Humiliation and Abasement ; that we may become like unto him without leaving the State which is due to us ; and without elevating us above what our Nothingness merits. He humbled himself, that the same Desire which occasioned our Fault, may be the Means of our Salvation or Restoration. He humbled himself, that the Desire
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of being like unto God, might rescue us from Hell, whither it had plunged the Devils, and that we might return by it to Paradise, from whence it had banished our first Parents, and to return the Graces to us, which it had stripped them of. Let us then aspire at becoming like unto God, since it is he himself who wills and solicits us to it; but let us not say, I will *exalt* myself and become like the Most High, it is that Determination which hath damned all Reprobates; let us then take directly the opposite Road; let us not say I will *exalt* myself to be like the Most High, but I will *humble* myself and *descend* to become like the Most High; it is this Virtue that sanctified all the Saints, I will count myself happy in a moderate Station, and not to enjoy what the World esteemeth; thus I shall imitate *Jesus Christ*. I will renounce Vanity, which maketh me say and do so many Things to raise myself the most I possibly can in my Profession. I will retrench in Dress and Furniture, to conform myself more to my Saviour's Poverty; I will patiently and even joyfully bear Injuries, the being neglected, forgot, and rallied by Men; I will do nothing to gain their Esteem, I will conceal as much as possible what might procure it, to the End that I may share in the Contempt and Humiliation of God. These are the Sentiments which a Desire to resemble God should inspire us with at present; this is the only Means of growing great in Christianity, and he who takes another Way falls instead of rising; it is only Humility which can exalt us, it is impossible to rise except we first descend. This is an eternal and immutable Law, which *Jesus Christ* himself would not be dispensed with from obeying. We must likewise divest ourselves before we are enriched, which is the next Point to be considered. Perhaps some of us never perfectly understood what *St. Paul* means to teach, when he attributes all our Pains and Chagrins to the Desire of being clothed upon before we are unclothed, 2 Cor. v. 4. The Sense that is usually given to these Words is, that we are afflicted at being obliged to die, because that we would enjoy the Felicity of the next World, without suffer-

suffering the Pain of dying, and we wish that God would cloath us with Glory before he strips us of our Flesh.

But it seems to me, that we may likewise give it a more extensive Sense; and I think that this Remark of *St. Paul* agreeth wonderfully with the Uneasiness and Trouble we are subject to, when we would accommodate the Practice of Virtue with the Inclinations of Nature. There are People to whom God hath given some Desire to serve him; the Beauty of Virtue charmeth them; the Thoughts of their last End astonisheth them, they are very desirous to take some Care of their Salvation, but they cannot resolve to renounce the Pomps and Vanities of this wicked World and all the sinful Lusts of the Flesh. They desire that these may be united to the Exercise of Piety; and finding that impossible, they are in continual Uncertainty and Uneasiness, and Fear, the Weight of which often maketh them groan. For this Reason, the same Apostle giveth us warning, that if we will embrace a Life according to the Maxims of the Gospel and which is called in Scripture putting on the New Man, we must divest ourselves of the Old Man, we must renounce Vanity, Sensuality, and Delicacy, which attaches us to the Goods of this World, and to all other irregular Motions of our corrupt Nature; for without this we shall never be at rest, and whatsoever Resolutions we may take to acquire Virtues, they will neither have Solidity, Force nor Constancy; I say further, we must suffer ourselves in some Sort to be stripped even of our Virtues, or spiritual Goods; because they are the only Goods which Faith alloweth us to call such, and however as real as they are, we must never consider them as our own, or be Vain of them, otherwise we should soon lose them, and oblige God to withdraw himself from us.

This is the Uncloathing to which Humility calleth us; it is by this means that it enricheth, when it seems to impoverish us; thus it preserveth and encreaseth the Riches it seemeth to take from us. Humility giveth and taketh all from us, by shewing us

of being like unto God, might rescue us from Hell, whither it had plunged the Devils, and that we might return by it to Paradise, from whence it had banished our first Parents, and to return the Graces to us, which it had stripped them of. Let us then aspire at becoming like unto God, since it is he himself who wills and solicits us to it; but let us not say, I will *exalt* myself and become like the Most High, it is that Determination which hath damned all Reprobates; let us then take directly the opposite Road; let us not say I will *exalt* myself to be like the Most High, but I will *humble* myself and *descend* to become like the Most High; it is this Virtue that sanctified all the Saints, I will count myself happy in a moderate Station, and not to enjoy what the World esteemeth; thus I shall imitate *Jesus Christ*. I will renounce Vanity, which maketh me say and do so many Things to raise myself the most I possibly can in my Profession. I will retrench in Dress and Furniture, to conform myself more to my Saviour's Poverty; I will patiently and even joyfully bear Injuries, the being neglected, forgot, and rallied by Men; I will do nothing to gain their Esteem, I will conceal as much as possible what might procure it, to the End that I may share in the Contempt and Humiliation of God. These are the Sentiments which a Desire to resemble God should inspire us with at present; this is the only Means of growing great in Christianity, and he who takes another Way falls instead of rising; it is only Humility which can exalt us, it is impossible to rise except we first descend. This is an eternal and immutable Law, which *Jesus Christ* himself would not be dispensed with from obeying. We must likewise divest ourselves before we are enriched, which is the next Point to be considered. Perhaps some of us never perfectly understood what *St. Paul* means to teach, when he attributes all our Pains and Chagrins to the Desire of being clothed upon before we are unclothed, 2 Cor. v. 4. The Sense that is usually given to these Words is, that we are afflicted at being obliged to die, because that we would enjoy the Felicity of the next World, without suffer-

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that we have Nothing, whatever great Talents or Qualities we may be adorned with ; either it conceals them from us, or maketh us sensible that they belong entirely to God ; and by this means reduceth us to a total Poverty. And Blessed are such Poor in Spirit, for theirs is the Kingdom of Heaven.

But having by so refined a View turned away our Thoughts from ourselves, and prevented the ill Use we should make of God's Gifts, Humility is the Cause that God hath no reserve towards us, that he pours abundantly into our Hearts the Treasures of his Graces.

Sin Blinds those who commit it, and makes them often Vain of what should fill them with Horror ; and one may say that Humility blindeth in a quite opposite manner and maketh virtuous People think they do little good ; though those who are acquainted with them are edified by their Examples.

When Moses descended from the Mountain, his Face was resplendent with Glory, yet he knew not what caused the Astonishment of the People : Thus it is with those who are truly Humble. Suppose they have great Talents, are filled with Graces, are adorned with all Sorts of Virtues, yet for all this they think themselves Poor and imperfect, because Humility concealeth their fine Qualities, which enchant others, and on the contrary discovereth their Defects to them and maketh them feel them in their full Extent ; it reproacheth them with their Infidelities, and all the particular Graces of which they did not make the full Use Selflove is a subtil Sophister, who will never want Reasons to persuade us that we are full of Merit, and that no one should be preferred to us ; but if we are not convinced of the contrary it is a new Subject for Humiliation ; it is a Sign that we have made no Progress in Virtue, since we do not know our Defects, which is the Foundation of Humility.

If People have Advantages superior to others which they must be sensible of, this should not raise them in their own Esteem, suppose they are illustrious
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by Birth, Station, Form or Talents; and have performed good Actions, should we not, with St. Paul, ask our selves, what have I that I did not receive, and, if I did receive them, why am I vain as if I had not received them?

Why should we imagine our selves wronged when we are treated like others; those only wrong who praise and flatter us, and give us Pride. It is we who wrong God by robbing him of the Glory due to him; since all that is good in us belongeth to him; in our best Actions we were but his Instruments, and have co-operated with his Grace in a very faithless Manner. 'Tis then to him that Praise is due, and we merit Nothing but Confusion of Face; all the Praise, all the Esteem, which is given to us should faithfully be restored to him; without reserving the least of it to our selves. Thus St. Peter seeing himself considered for a Miracle which God wrought by him; could not bear that they should testify any to him, and turning to the astonished Multitude, said, why do you look at us as if we had acted by our own Power? When a Soul is in this disposition so pure so disengaged thoroughly convinced of those Truths that God is All and we are Nothing; when it is truly persuaded that all that is good in us cometh from God, and if it be faithful in returning the Glory to God, God hath no reserve for that Soul, but communicateth his Gifts to it with a prodigality which many be called excessive. Humility is a Lodge to receive Grace in, it delates the Heart and giveth it almost an infinite Capacity; and by what Means doth it do this? by emptying and stripping them of all Things; for God descendeth into the Soul that is empty of its self; and of all the Reflections which Pride usually inspires, as he will not suffer us to usurp his Glory; when he seeth People grow vain of the Good he hath done them, he withdraweth his Gifts, and diminisheth his Bounty; their Pride being a Mound which preventeth the overflowing of his Favours, but when we faithfully return what is but lent, God is pleased with this Fidelity, and, far from diminishing,

diminishing his Gifts, communicateth them to us with greater Liberality.

To this End he hath frequently chosen for the greatest Purposes the lowest Instruments ; People who were too contemptible to attribute Success to themselves. Holy Scripture furnisheth a thousand Examples needless to name : let us draw this Conclusion when we reflect upon our Vices and Weaknesses, we must not impute them to our want of Understanding bad Disposition or want of Education, or the Defects of our Instructors ; let us not say that if we had those Advantages we should have been more virtuous, that we are incapable of Prayer and other spiritual Exercises, that it is our Employments or those we live with which occasion our Defects : Those are only the Disguise of self love ; the true Source of our Misfortune is our Pride, is our Vanity : If we were very humble the less Understanding, natural Talents, and Instructions from Men, the more God would give us his Graces ; because he would the more be Glorified by them, and then it would more clearly appear that all Honour belodgeth to him, but the least Favour is an occasion of Vanity, the least Praise swells up our Hearts : Ought we then to be surprized at our Imperfections and Falls ; God permitteth them to punish our Pride, and never shall we succeed in reforming ourselves, never shall we make a Progress in Virtue until we have despoiled ourselves of all that we attributed to ourselves, and pretend to have as from ourselves, we must appropriate Nothing to ourselves, neither Talents, Merit, Virtue, nor even our very being, a Christian Soul must know that all belongs to God, and that it is Possessor of Nothing. It is by this that finding its self entirely stript, nay as it were annihilated before God it becometh capable of that new Life and Glory which *Jesus Christ* communicateth to humble Souls, and that is what I wish you in the Name of Father, Son, and Holy Ghost : So be it. *Amen.*

F I N I S.

